

Contemporary Mystic Christianity **Bible Self-Study Supplement**

The Law of Causation in Proverbs

The fundamental Temple teachings enunciated by the Christ was that man should do unto others as he would that they do unto him. Solomon gave a similar commandment: "Say not, I will do so to him as he hath done to me; I will render to the man according to his work." (Proverbs 24:29) Again, "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." (Proverbs 25:21)

Underlying all such practical admonitions is the knowledge of the just law of the cosmos, which decrees that whatsoever is sown must bring forth after its own kind.

Following are other passages along the same line: "Whoso stoppeth his ears to the cry of the poor, he also shall cry himself but shall not be heard. To do justice and judgment is more acceptable . . . than sacrifice. The rich and poor meet together: the Lord is the maker of them all." And most significantly, this: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." There can be no mortal evil without mortal cause. All works according to Law. "He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. Behold, the righteous shall be recompensed

in the earth: much more the wicked and the sinner. He that bath pity upon the poor lendeth unto the Lord; and that which be bath given will he pay him again."

Practical Considerations

So long as man inhabits a body of flesh and lives in a material world, so long as he has not overcome this illusion of the senses through Illumination, he must take heed of the moral and practical laws which govern the appearances among which he lives. The Book of Proverbs may well be termed a study in contrasts of the real and the unreal, the eternal and the evanescent. It is indeed a series of practical precepts given by a Master in Israel with particular stress laid upon the most essential virtues to be cultivated by the aspirant, and the evils to be avoided. Many chapters, therefore, are contrast studies between the way of Spirit and the way of flesh. As the path of Spirit is contrasted with the way of the flesh, so also is the life of Reality contrasted with that of illusion; for Reality and Spirit are synonymous, and so are illusion and sensuality. As to the latter, "There is a way which seemeth right to a man; but the ends thereof are the ways of death; and the end of that mirth is heaviness." (Proverbs 14:12,13)

The use of wine in the diet accordingly finds a place under this topic. Alcohol is a hindrance to spiritual growth. Alcohol has an especially evil influence on the functioning of

those two most important glands in the head which have to do with spiritual Illumination, the pituitary body and pineal gland. Through false exhilaration, it produces an opening in the auric sense organs which attunes the unfortunate being to the unholy conditions of purgatory and hell. Emotional excitement sometimes accomplishes this also. In the case of the alcoholic, this invasion of the lower astral is known to materia medica as "delirium tremens", The disordered visions of the patient are not mere figments of a sick imagination; they belong to the undesirable parts of the invisible worlds which everyone would avoid unless contacting it should be necessary in order to effectively help one suffering within these realms of pain and horror. To such the Christ descended, as do His greatest of compassionate helpers.

Proverbs 20:1;23:21,31,50

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Look not thou upon the wine when it is red, when it giveth Me color in the cup, when it moveth itself aright: At the last it biteth like a serpent and stingeth like an adder.

It may be said that the problem of alcoholism is largely mental in nature. There is usually a sense of frustration and personal loss lying at the bottom of the desire for stimulation followed by unconsciousness. In the New Age, the masses will learn the process of mental adjustment whereby to draw upon the inexhaustible power of the indwelling Christ. The Piscean religion has taught the worship of an external Christ. The Aquarian Age brings a new and more intimate comprehension of the Christ, and of man's appropriation of the Christed power. This work is done through mind and heart; the mind is the path and the heart is the light upon the path. Discipline of thought is therefore necessary: "The thoughts of the diligent tend only to plenteousness." (Proverbs 21:5)

Mankind is so bound in a unity both of flesh and spirit that it is impossible for any man not to affect his neighbor; hence the aspirant who lives nobly, honorably and according to the laws of true spirituality will inevitably radiate an influence that will benefit all whose lives he touches. Therefore he engraves by repetition upon his heart these practical precepts: "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh

lies, and he that soweth discord among brethren."

(Proverbs 6:16-19)

Inharmony and dissension in oneself, in personal relationships or among races and nations conduces to negative mediumship and witchcraft, conscious or unconscious. The mental atmosphere is filled with currents of emotion carrying baneful thought forms which act upon the weak and simple with the effect of hypnotic suggestion. When the white light of peace encircles the Earth, the spiritual progress of mankind will go forward rapidly and hasten the time "when the knowledge of the Lord shall cover the earth as waters cover the sea."

The more sensitized the etheric double is made through pure living, the more difficult it becomes to endure inharmonious conditions, yet the aspirant must so master every outer situation as to always maintain a state of equilibrium. When this mastery has been attained further development becomes even more rapid. This is the esoteric reason for many aspirants seeking the seclusion of monasteries or mountains or deserts in preparation for the Great Work. John the Baptist is a case in point. The neophyte who is able to contact the spirit of the desert finds the heart of that great peace which passeth all understanding. "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife."

(Proverbs 17:1) "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Proverbs 15:17)
Love is the light that causes the distinctions between riches and poverty, an imitations of the sense life, to vanish as mist before the Sun.

— ***Corinne Heline***